# RELIGIOUS.

Services in the Churches Yesterday in New York and Brooklyn.

Laying of the Corner Stone of a New Roman Catholic Church.

Telegraphic Reports of Divine Worship in Washington, Trenton, Poug keepsie and Other Cities.

The lowering weather which prevailed in this city sterday seems also to have been manifest in other ies, and to have, slightly, at least, interfered with numerical attendance at many of the places of livine worship, here as elsewhere, as will be seen rom the reports subjoined. The day, so far as the opolis was concerned, was pleasant and enjoyble, and the evening services at nearly all the hurches were listened to by large and scemingly devout congregations.

### MELICIALS SERVICES IN THIS CITY.

#### CHURCH OF THE EPIPHANY.

Laying the Foundation Stone by Archbishop McCloskey—Immense Concourse of Specta-tors—Impressive Ceremonics—Address by the Rev. Dr. Morrogo.

The foundation stone of the Church of the Epiphnty-second streets, was laid yesterday by Archspectators. As a religious demonstration it was be city for many years; for it was marked by a soemnity that cannot be forgotten by those who wit-sessed it, and it will accordingly be chronicled as a murch. Indeed, such a popular display of the kind has seldom been seen, and that, too, characterized by a decorum that unmistakably manifested the faces was rivetted to the spot where the reverend ossom and spread forth its sneltering branches to

ose to heaven, and the solemn rite was performed limits of the new parish are:-Seventeenth street to Twenty-fifth street, running from the East ne Church of the Immaculated Conception, presided er by the Rev. W. P. Morrogh, D. D., necessitated the erection of another temple. A temporary church was fitted up in the Demilt building, corner of Twenty-third street and Second avenue. But as the dock in the vicinity was an immediate want. Meetings were accordingly held and a site selected at the place above mentioned for the erection of a suitable most encouraging, and before the snow of the comse as a monument to the people's devetion and berality. The front of the edifice will be no less than seventy-six feet wide on Second avenue; the design being in the style of the ecclesiastical architecture prevalent in Northern Italy during the twelfth and thirteenth centuries, known as the Lombard style, and of which there are but lew examples in this country. It is intended that the basement story shall be of Quincy grante and the superstructure of Ohio and Belleville sandstone. The tower at the southeast angle will be surmounted by a cone and will be 125 feet augh from the basement. The size of the building will then be 66 feet wide by 145 feet long. A wide flight of steps will lead to an open porce, 12 feet deep and 30 feet long, supported upon arcade piers and giving access to the main story. The interior of the church, it is intended, will be constructed in conformity with the design, which, if carried out, will afford great accommodation to the congregation, especially as it is intended that the galleries should be two lengths of the church, which, in its entirety, will accommodate over 4,000 persons. The design, by Mr. Le Brun, the architect, promises on the whole to effect the desired object, which is evidently to make as commodious and at the same time as beautiful a church as possible. Certainly the commencement of the work was auspiciously inaugurated yesterday. The hour set down for the sacred rite was three o'clock, but hours before that time a vast multitude throoged the surrounding streets. Admission was by ticket, but admission by any means was difficult. The scene, while bearing all the semblance of religious devotion, was, nevertueliess, exceedingly picturesque. Flags and banners waived from every quarter around the entire circumference of the place, on the wails and from the windows, conspicuous being the national emblem, the Irish flag, religious devices belonging to the religious societies, and their junior branches, numbers of their different orders and were accompanied by bands of manie. Numerous as the members of their different orders and were accompanied by than seventy-six feet wide on Second avenue; the esocieties, and their junior branches, number-er 2,000. They were all arrayed with the badges ir different orders and were accompanied by of music. Numerous as the members of those es were they made but a fragment of the im-assemblage. Far as the eye could stretch the led faces appeared. From every window, yery house top whence the slightest view could

the slightest accident of disturbance occurred to

"THE MEDIATION OF CHRIST." by Rev. W. A. P. Martin, D. D.

Ning Po, China.
The Rev. W. A. P. Martin, D. D., of Ning Po, China, for twenty years a missionary in China, preached yesterday morning before the Presbyterian church in the hall of the New York Historical Society, at the corner of Second avenue and Eleventh street. He selected his text from I. Timothy II., 5:—"For there is one God and the Man Chief of the China o tor between God and men the man Christ He said the text, although familiar, should always fall on the ear like the songs of the angels, of which none could ever grow weary. There were hree objects mentioned in the text-God, men and the Mediator. There is but one God, and he is the holy one. All men are sinners, and there is but one mediator between God and men. These three statements of solemn truth are testified to by God's word and works. These three truths, litting together form a beautiful system and constitute the foundation of God's revealed Word. There are three important principles involved in these truths—first, simplicity; second, universality, and third, reasonableness. The character of God is such that He employs the most simple means to bring about His work. All of man's work is complex and intricate. Man makes a clock, with numerous wheels, springs and balances, to measure time. God causes this great globe to revolve once in twenty-four hours, and thus marks His time. The whole mighty ocean is composed only of three gases, as is also the atmosphere. But three primary colors constitute all the tints of the rainbow and all the varied dues of nature.

mosphere. But three primary colors constitute all the units of the rainbow and all the varied hoes of nature.

The highest result of man's imitation compared with Celestial mechanism, is but a bungling piece of work. The principle of simplicity runs through all God's works. These three principles referred to pervade every part of the Scriptures. They vary in their forms and change in their hoes, but still they are there. In the first recorded act of human worship, the offering of a lamb in sacrifice by Abel, all of the three propositions were illustrated. The nature of the teachings of Scripture was comprehended in the three characters—toot the Holy, man the sinful, and Christ the Mediator. The lessons of the Levitical dispensation, the coming of Christ and the Apocalyptic visions, as revealed by the Aposte John, recognized those characters and their work. The existence of God did not need much argument for demonstration. One of the greatest minds of all history had said, "I think, therefore, I am; I am, therefore God is." We can know God as we know our fellow men only by liscommunion with our souls. A few years ago the world was astonished by a deal and blind girt, born so, and yet becoming intelligent and familiar with loving relatives and Iriends. What a revealation there was by the single sense of feeling! God so revealed himself to men. They feel his presence and learn to know Him through faith and not by sight. The second proposition that men are sinners is attested by our numan nature, which is a continual reveilation of imperfection and sinulness. Like that royal monarch who a few years ago was imprisoned on a lone yisland, is man beast by sin—a royal snner beset by guards and confinements and under continuous surveillance. And here comes in the mediator between God and man, and Christ Jesus is that mediator, as guards and confinements and under continuous surveillance. And here comes in the mediator between God and man, and christ Jesus is that mediator, as revealed by the Word of God. These great truths belong together and form one harmonious union and revelation. If there be one who has not received them let him embrace the mediator Christ Jesus and then let him embrace the mediator Christ Jesus and then he can rejoice in God and glory in the fatherhood of the Creator.

## CHURCH OF THE RECONCILIATION. Sermon by the Rev. Dr. Potter-"The Church

The Rev. Dr. Potter preached a discourse last evening on the subject of "The Church and Our Times," at the Church of the Reconciliation, N. L. Friggs, pastor, before a large congregation. The speaker took for his text "Let your moderation be known unto all men," and said, what words could have a tamer sound than these? What bidding less likely than that which they utter to call forth the enthusiasm of humanity? Amid Christian surround Christian centuries penetrating our social and do mestic life, we are yet strang ely pagan in the virtues which we admire. What is accomplished with noise and sit; the dashing qualities of personal intrepidity—the impassioned boidness of a great orator, the reckless precipitancy of some boid reformer, the restless industry of some successful worker—these restless industry of some successful worker—these arms of a corrupt faith! What is easier than to be sweeping in one's judgments and vehement in one's speech? To stand fast by God's word, to refuse to hur! anathemas against those whom God has not cursed, to be more eager to love and serve men than to denounce or suspect them, to love simplicity more than extravagance, and truth most of all—this he who aims to realize it will find demanding all the courage he can summon and all the firmness he can command. If the Protestant Episcopal Church has never before had chance in this land, I affirm she has it to day in a sense that has never been so true before in this land and may never be so true again. This is our oppor-

and their different orders and we're accompanied by shade of music. Numerous as the members of t

joys are real and eternal?

The reverend gentleman then pointed out how by piety this great boon may be ours. Although the Bible cays that no wicked man can enter into the the kingdom of heaven, by the grace of God eternity is only a terrible reality to the unrepentant and a glorious one to the pentient, righeous man. One may say the conditions are too hard. We have lost, it is true, by sin much of what we inherited, but God comes to us in the person of the Saviour and holds out to us the priceiess boon, eternity, to those who believe in Him—a life that never dies, a gory that comes to us in the person of the saviour and mout to us the priceless boon, eternity, to those a believe in Him—a life that never dies, a glory it fades not away. This is eternal life, a free gift any other of those we enjoy, as free as the light day, as the rivers rolling to the ocean around telty.

city. God has urged us to accept His gitt of eternal life, and who would spurn such an offer as this—who would reluse it? God made this gift by giving up his Son, and we cannot understand, and never shall, what it was for Him to give him up; but we only know that it was for Him to give him up; but we only know that it was na wful sacrifice. What was purchased at such an immense price is freely offered and freely bestowed—a free gift from God. To reject this gift is to be lost.

At the conclusion of the sermon the congregation, who had listened very attentively to it, were dismissed with a benediction.

#### THE ALEXANDER PRESBYTERIAN MISSION CHURCH.

Discourse by Rev. Dr. Miller. Last evening the Rev. Dr. Miller preached at this thurch from the following text:—Micah, seventh chapter, eighteenth verse, "He delighteth in mercy." distinction is often made between the terms 'mercy" and "grace." Both are divine favors. Mercy includes all favors which divine goodness bestows, Grace is that favor which saves. God rebestowa, Grace is that favor which saves. God retaineth not His anger for ever, because He delighteth in mercy. Our text teaches us most pianity that God delighteth in saving lost men. He does not wantonly suffer one pang to afflict His creatures which His goodness may prevent. The question is asked if God delights in mercy why does he bring thousands and tens of thousands of beings into existence who He knows are to suffer ages of misery in hell? The answers to this are, who shall say to the Almighty, why doest Thou this? Another answer is, Whatever the Great Judge of all the earth does is right, and another is that the wicked receive only the rewards of their merit. God in one sense wills the destruction of sinners, and in another sense he does not. The minister of justice on earth, while he is desirous of vindicating the integrity of the law, yet pronounces senfence upon the culprit with pain to hinself—a duty which his humanity recoils at and would fain avoid. All are familiar with the New Testament's declarations of justice on earth, while he is desirous of vindicating the integrity of the law, yet pronounces sentence upon the culprit with pain to himself—a duty which his humanity recoils at and would fain avoid. All are familiar with the New Testament's declarations of God's mercy.—"God so loved the world that He gave His only begotien son," &c. He delightesh in in mercy. He has no pleasure in the death of the wicked. He is not willing that any should perish, but that all should copie to him and be saved. The promise to failen Adam in the garden of Eden is reproduced time and again through the sacred Scriptures. Never did mortal man rush to the scaffold where the despairing criminal trembled in the face of ignominious death, with the news of pardon, with a thrill of joy like that with which our saviour announced himself the ransom for our race. Nowhere does the Lord's delight in mercy show itself so prominently as in Jesus Christ, and him crucified; and since having, given us his only son the Father must give us all things. He has also bestowed on us His holy spirit to comfort us and to strive with us against sin. When we stand by Jesus in Gethsemene, or hanging on the cross, we see in the travail of His soul the working of His infinite love—how that, though rich, yet for our sakes He became poor, and even gave Himself to die the ignominious death of the cross that the world might not perish. On that cross, therefore, that whole prophetic cycle of reckoning and congenination is summed up and milliled. It is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners. Let not any of us risk that eternal woe of which the most polgmant pang will be the recoffiction that God heid out to us the offers of salvation, that He loved us and besought us to accept pardon, and we rejected it.

### THE BRICK PRESBYTERIAN CHURCH.

Meeting of the Board of Foreign Mission A meeting of the Presbyterian Board of Foreign ns was held last evening at the above church which was crowded to overflowing. Dr. Murray presided, and introduced the various speakers. Dr. Heppern, on being presented, 'opened the proceedmgs with an account of his experiences in Japan, showing how, on the commencement of the mission there, he was molested in the execution of his duties. After a battle with the authorities be at last succeeded in founding something like a mis-sionary station. He found, however, that more progress was made by teaching English than by prose gress was made by teaching badgast acts of prostering lings. The Japanese are very auxious to learn English, and a great deal of success was obtained by instructing them in that language, and in sciences, medical knowledge, &c.—in fact, civilizing them and preparing them for the great work. This state of things was broken up by the war, the Japanese government ordering all foreigners to leave, not, however, without the speaker receiving evidence of affection and esteem from his pupils. The prospects in this country are favorable to the continuance of the mission, especially at Yokohama and Nagasaki, The late revolution has worked wonders. The Mikado has imaguirated a new era of progress—one favorable to the cause of Christianity and missionary work. The retigion, too, of the country is undergoing a change, the Buddhist priests naving made stops towards affiliating themselves with Christianity. The commercial progress made is something fabilious, a progress which invariably leads to the opening of the eyes of anation. The future of Japan does not admit of a doubt. He who has worked such marvers has had nothing in view but its future conversion to Christianity. The speaker in conclusion hoped that both moral and substantial and would be given the mission, which needs it immediately.

The next speaker was Dr. Macarthy, who confined lyting. The Japanese are very anxious to learn

moral and substantial aid would be given the mission, which needs it immediately.

The next speaker was Dr. Macarthy, who confined himself to the people of China. Chinamen are said to be conceited and overbearing. This is a mistake; for there is no more difference between them than between the different nationalities of Europe. Some of the inhabitants of China, like them, are more or less so, but the majority are open to conviction and are a inhabitants of China, like them, are more or less so, but the impority are open to conviction and are a sagacious, though superstitious race. The speaker's experiences were happy. In 1843 he commenced operations in Nimppo, and in 1845 they were continued in earnest. They then had a dispensary, school and princing press. The progress made soon spreat to Hang Chow, Shanghal and Pekin, in Ningpo now there are four ordained ministers, and the present educational system is most satisfactory, all the books, used in similar institutions are being used there. The Church services, apart from the difference of language, are precisely the same as in this country. The speaker defended to length the missionary system abroad, and clied cases of places where real and encouraging successes have been gained. He said that had he a hundred lives and a mindred fortunes, ne would devote them to the work he has been engaged on.

After the singing of the 35 six hymn the flex. Dr. Markhaing came forward, and in a lengthy, energetic speech defended the cause, and asked for aid from hoose present to wipe out the debt clinging to the mission and to enable it to continue its labors. He reterred to India and the good work now being done there by British and American missionaries, and did not spare the detestibacquarde in optum carried on in China, and concurred in the remarks of the last speaker, defending Chinamen from the charge of being conceiled and overcearing. The future of China was drawn by him in glorious colors, but he said that exilization must, as in all cases, pave the way to Christianity there giving some amusing instances of the superstations now prevalent in that country against telegraphy, railroads, &c.

After some appropriate remarks by Mr. G. H. Storn, of Philadelephin, a handsome collection was card, and a hymo being sung, the benediction was card, and the congregation dispersed, much edified with what they had heard.

## SECOND STREET PRESBYTERIAN CHURCH.

Rev. Dr. Skinner delivered a sermon at the Second Street Presbyterian church last evening, taking as his text the 22d verse of the 21st chapter of St. Mat-thew:—"Pilate saith unto them, what shall I do then with Jesus, which is called Christ? They all say unto him, let him be crucified." The preacher opened with a glowing commentary on the life and sufferings of Carrist, His trial and delivery to execution by Pontius Pilate. He saw many resemblances between Pontius Pilate and the sinner of to-day, and asked, "What will you do with Jesus?" The sinner, he continued, must decide for or against Christ; he cannot escape the responsibility. It is a question of rebellion or allegiance to Jesus Christ which is brought to his heart; to accept film as a friend, to honor Him as his Prince, Saviour and Lord, or to give him up, like Poutius Pilate did, to execution, to eracilizion. No power can change like alternative, and at the same time no delay can be allowed. The difficulties of accepting Christ increase with every day's, with every hour's procrasting rejection. There is one point of analogy between the sinner and Pilate, and that is worldly metives. Phate had a high regard for his prisoner, Christ; no one can read the record and not be struck with the forcible impressions made by Christ on Pilate; he defended Him openly, maintained His course, and yet delivered Him to His enemies, although washing his hands of all responsibility in the matter, because pride, station—worldly motives—dictated a course foreign to his heart, and when the Jews crucined Christ they had no intellectual appreciation of His character, as was shown by the Gospel and even by the dying words of the Saviour. Here, beyond all doubt, does the action of the sinner in rejecting his Christ correspond with the action of the Jews. Does he reject Him from ignorance of His true character? Does he refuse Him on the supposition that lie was an informer, a biasphemer, an imposier, He believes otherwise, since he looks upon Him as one who will return to assert His authority and stiupon His throne of glory. The preacher reviewed his own life; he had crueffed Christ; had been fascinated with worldly pleasures; but at length the veil had been lifted from his eyes and he took his Christ as his Saviour, and humbly believed that Christ accepted him. So would the opened with a glowing commentary on the life and

of an existence without pain or sorrow, and whose would be forced upon him by his humanity, his apprehension of immortality.

## SOUTH REFORMED CHURCH.

Sermon by Rev. Dr. Schenck. was a good attendance last evening at the There was a good attendance last evening at the above church. Dr. Atwater was expected to preach, but was prevented so doing, and his place was ably supplied by the Rev. Dr. Schenck, who, after the supplied by the Rev. Dr. Schenck, who, after the ordinary devotional exercises, mounted the pulpit and gave an admirable sermon from Matthew XII., this generation and shall condemn it, because they re-pented at the preaching of Jonas, and behold a greater than Jonas is here." The plain meaning of this

more so. It is not, however, upon the greatness of the preparatory and attending circumstances of his appearing that the Saviour founds the warning in the lexi; there is another and greater ground upon which all this wonderful train of attending circumstances and proof was based. Jonah only went as ambassador for God to Ninevah, but Christ came to his own and his own received him not. The history of our Lord was then portrayed with its long list of wrongs, of charges of blas; hemy, falsehood, &c.—the cry of "Away with him, away with him," The lot of Sodom and Gomorrah in the day of judgment shall be much more tolerable than for these. The reverend gentleman said that he was, however, not addressing a consregation of Jews, but of Christians, one composed of a greater or smaller number of them, of merely nominal Christians, convinced by education and the force of example of the truth of all that has yet been said. The guit of the Jews, as shown, was deepened by contrast with the conduct of the Ninevites, but he would lead them to another principle most clearly revealed by our Saviour. It was that where the truth as it is in Jesus is proclaimed or in any way known, that truth stands as it were, communicated to the truth which He announced, so that wherever it be met or by winatever medium communicated it still remains divine truth. The Lord Jesus wherever speaking of His word is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present, where his truth is found as it were there present or the gowy one if they could be brought to think so. The uncertainty of the time allotted us for repentance—the certainty of the time allotted us for repent if, as we passed into the Almighty presence, we should hear our concemnation retterated from innumerable lips saying:—"We had no Gospel, no Son of God to proclaim to us his free salvation; we had no such offers of mercy such as you enjoyed, and richly have you deserved your doom." In conclusion the reverend orator urged on his hearers the necessity of seizing on the salvation God holds out to us before it be too late.

## RELIGIOUS SERVICES IN BROOKLYN.

## PLYMOUTH CHAPEL.

Scrmon by the Rev. Henry Ward Beecher. The Rev. Henry Ward Beecher has been in the habit of devoting one Sunday evening every two nonths to services in the chapel in Hicks street, near Fulton street, Brooklyn, and last evening he delivered his last address for the season. A large audience gathered to hear the samous orator employ his admirable and polished style of denunciation; the exact fidelity with which he caricatured ations folies; the thrilling eloquence is appeals to everything good and noble in the consciences of men, his cutting nervous periods in popular fauits, his graceful humor, mas terly invective, theatrical illustration, and copious stream of pointed figures, which rippled from his lips in his own immitable intonation in one of the most eloquent expositions of the parables of Christ probably ever heard from a metropolitan pulpit. The reverend gentleman considered the parable of the woman and the ten pieces, which, he said, in a similar manner presents that great truth of the woman and the composition of the woman and the composition of the angels of God over one sinner that repented. "Continuing, he said, that the most beautiful and effective of all the parables related by Christ is that of the prodigal son. "A certain man had two sons, and the younger of them said to his tather, give me the portion of goods that faileth to me; and he divided unto them his living." Yes, one of these was a younger son, the pet, perhaps, of the iaminy; and you have doubtless seen this type; he is the "precious little darling." a spoiled, pampered child, who, allowed to grow up under the care of parents that look not to the necessity that he must be taught habits of steady industry, becomes a fast young man and is above work. Every boy should be skilled in some useful manual occupation. Each one should know how to plough, how to saw, to hew, to cut and chop wood, to cultivate the soil, and in this seaport city to navigate a boat and prove himself master of more than one element. If these points are neglected when the large inheritance of far-seeing parents do not avail, because they have never been given, and this is his condition. This produgal son, like many in our day, was ambitious to make a parade of his weaith; he asked his father for his portion, for he did not want to wait till his parent's death. This mania, now rife in the community, to cut a dash, is a dangerous shoal. The young man gets a little money; he is vain; he says that his neighbor that has a great deal more is purse-proud; but the young man continues, and should fortune favor, he himself, becomes arrogant and purse-proud. "And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance in riotous living." Not so bad-was it that this prodigal son left his home and went into a far country, because it is always manify and independent for a youth to start out with the idea that in his future he is to be his own support; but when one goes to escape the restraints imposed by Christian parents, to evade their form instruction and to avoid following their well considered counsels, when he breats away, then he is culpable and cowardly. "And there wasted his substance in rotous living." How suggestive this sentence! In it we see the fine, hand-some and intelligent young man, full of hope and promise, begin his career of sin aim de flowers and the sweets of life. He becomes fast; he imagines that to stand in front of a bar and drink, to be convivial over wine and fast horses is being sociable, warm hearted and filled with the generous impulses of youth. He keeps on; his career is one of excitement and hilarity. He enjoys hunself; but this is but one phase of a terrible fact, the bright side of a dark picture. Who fill your hospitals with rottenness, with shattered constitutions and bankript minds? Who occupy your porthouses and eat the bread of public charity, and who the lunaite asylums with wild and frantic yells? Go there. That young man was once the son of a governor of a State, that one had a prominent lawye made merry. Thus it will be with God when He sees that you sincerely repent of your sins and that you desire to live in the sunlight of His loving kindness. He will help and guide you; He will nourish the little spark into a great frame of religious devotion; He had much rather assis; than punish, and you have only to accept His word and find redemption and salvation.

## THE AMERICAN CHURCH MISSIGNARY SOCIETY.

There was an interesting meeting held last night at Christ church, corner of Conton and Harrison streets, Brooklyn, under the auspices of the American Church Missionary Society. At the close of the introductory services by the Rev. M. Canfield, pastor, addresses were made by the Rev. Richard Newton, D. D., of Philadelphia: Rev. John Cotton Smith, D. D., and Rev. Alexander H. Vinton of New York. The report of the society shows that they had during the past year 110 missionaries employed. From the report of ninety-nine missionaries if seems the contributions for parochial objects amounted to \$2,263-20; for extra parochial objects, \$4,636-33—making a total of \$80,098-53. The number of mission stations at which the (toppe) is preached is 172.

At the close of the meeting a liberal collection was taken up.

### RELIGIOUS SERVICES IN NEW JERSEY.

A sermon was preached in St. Peter's church, Jersey City, last evening, by the Rev. C. A. Reilly, of Newark, on "Charity." The preacher, instead of discussing the question in the abstract, confined him. to illustrations taken from the Old Testament. In he old law, he remarked, we find numerous exam-ples of this virtue of charity. In the new law it is not necessary to particularise, cause it is charity itself. When Christ tablished His Church on earth he chose for his co cii not the wealthy, nor the men of great integence, nor those of high standing in the world, aposities were poor and lowly. The sum of Christian religion, as far as this world is concern as to love our neighbors as ourselves. If we was aposties were poor and lowly. The sum of the Christian religion, as far as this world is concerned, is to love our neighbors as ourselves. If we wish to gain eternal life we must give to those in discress, according to our means. People sometimes make the objection that they have sufficient demands on their purse without bestowing anything on those outside their household. This objection is replied to by St. Chrysostom and St. Augustane, who declare that our passions and sell-gratification tax us very largely; and St. Ambrose sums up the case in this forcible argument:—'When you are placed before the bar of God will you plead that you had nothing to give?' Then will the demons of sensuality and avarice arise and accuse you with the hundreds you have spent in the gratification of your passions.' Nothing can be more conclusive on this point than the fate of Dives, who was damned for this sin of uncharitableness, and for this only. The Scripture does not mention any other crime arainst him. He that givet boundfully will be rewarded an hundred fold, even in this world, according to the declaration of Christ himself. Even a cup of water will bring its reward, and how much more meritorious will it be to relieve the poor by substantial aid! Whenever you are passing out of the church and have your attention directed to that must messenger of charity, the poor box, drop in a penny or two for the relief of God's poor, and Christ may thus be able to say to you, "was hungry and ye gave me to eat," The preacher paid a fitting tribute to the labors of the sisters of Charity in behalf of the poor.

Newark.

It having been amounced by advertisement that a

It having been announced by advertisement that a sermon would be preached last evening in the Clinton avenue Methodist Episcopal church by the pastor, Rev. Richard Harcourt, on the subject of "Push No. 2—Rum, Lager Beer, Our Common Scounareis and the Horse Cars," It is scarcely necessary to say that the little frame edifice was well filled, not a few of the congregation being compelled to stand. The breacher opened by "pushing" into the liquor traffic with a vengcance. Thus far all the systems that had been tried to effect a reform were proven futile. "Moral smasion" was an utter failure. The idea of trying this system with a view to making it profitable with the Irish or Dutch was, in the speaker's opinion, simply ridiculous, preposterous. On the same authority our rulers were remarkably thick-skulled in thinking that the license system was of the slightest use in restraining the passion for drink. At the present time their sole anxiety was how to gain the sinfrages of the people at the next election. The license system, Mr. Harcourt further said, had done a damned work in this as well as other countries. The poverty of Ireland was soiely attributable, in the preacher's views, to her people's drinking proclivities. The reverend gentium had not arrived at the "Common Scounarcis" or the "horse cars" by nine o'clock.

At several of the other churches the "Sunday horse tor, Rev. Richard Harcourt, on the subject of "Push

man and not arrived at the "Common Sconnares" or the "norse cars" by nine o'clock.

At several of the other churches the "Sunday horse car question" formed the theme of the preaching and was strongly denounced. At St. Pau's Episcopal church, in the evening, a very interesting, exhaustive and eloquent sermon was delivered by the Rev. H. G. Ward, of Grace church, on the probable state of the departed, subsequent to the dissolution of the body, until the judgment. The words of 1. Thessalonians, Iv., 13:—"I would not have you ignorant, brethren, concerning them which are asleep," formed the groundwork of the discourse. The reverend gentieman argued that there was nothing in Scripture to snow that souts went either to heaven or heit after death. The good remained in a state of expectant happiness until the judgment hour, while the bad continued in a state of expectant insery until the same dread occasion. Mr. Ward was attentively listened to throughout.

The rain storm that prevailed this morning boded il for a large attendance at church, but about ni o'clock the murky, watery clouds vanished, the sun shone out with cheering spiendor and warmth, and with eager maste the numerous worshippers donned their summer garb and repaired in multitudes to their favoilte places of devotion. In the Central Methodist church on Broad street the Rev. Mr. Handon, of Pennington Seminary, delivered a techous but logical discourse on the subject of faith as exemplified in the opening verses of the first chapter of Paul's epistle to the Philippians. After some introductory remarks the reverend speaker said that no matter in what circumstances we may be placed, and no matter how we may plunge into life's pleasures and cares, God will ever point our attention to the grave, and any frame of mind in which we can best direct our thoughts to that subject is desirable. St. Paul always alinded with great force of argument and persuasion to the incidents that transpired between Damascus and Jerusalem, He always tried to prove that hewas really a Christianity. The light kindled in St. Paul on the road to Damascus was never put out; it always gimmered. A remarkable conversion is a great blessing. Many feel a little restless when the question of conversion comes up. Thece is one thing regarding ancient conversions that cannot be regarded now. That time was a night of darkness. shone out with cheering splendor and warmth, and had Paul any family connections or those attachments that bind us to earth and make death painful. He does not allude to such attractions. God thrust him out as He did Matchisedek of old, that he might have no family or worldly interests. He had reached a period of life in which he had the pleasing satisfaction that life's mission was fulfilled. He had been preaching for thirty years, and he well might rest from his labors. There are two elements in heaven. The one is simple admission; the other reward. The degree of the latter depends upon the amount of work and devotion. The question of admission depends upon mere grace. The only change in the persecution of the Christian now compared with Paul's time is that then the punishment was external, while now it is internal. There are fames of martyrdom in men's bosoms now. Man may doff his hat to the church, but the Devil is the Devil still. Let us then have a strong faith that there is a heaven. Let us labor through sunshine and storm, through the calm and troubled sea of tife, till we finally enter the portats of a biessed immortality.

In the evening most of the pastors of the different churches delivered panegyrics on the memory of the deceased Union soldiers to immense congregations, attracted litther by previous announcement.

## RELIGIOUS SERVICES IN WASHINGTON.

WASHINGTON, May 30, 1869.

The principal feature of the religious exercises here to-day was a collection in all the Roman Catho-lic churches for the benefit of Pope Plus the Ninth, the amount thus raised to be added to the rund aiready collected in Europe to enable his Holiness to bear the expenses of the approaching Ecumenical Council. Some four million dollars were raised for this purpose in Europe and taid at the feet of the Pope, and the clergymen of this country have endeavored to induce their flocks to contribute with a liberality worthy of the object. The collection here

deavored to induce their flocks to contribute with a liberality worthy of the object. The colicetion here to-day was not so large as might have been expected, partly on account of the unfavorable weather and partly because sufficient previous notice was not given that a collection would be taken up. As the amounts were not counted to-day in some of the churches it is not possible to report the exact amounts were not counted to-day in some of the churches it is not possible to report the exact amount collected, but it is safe to state that it will be under three thousand dollars. St. Mary's congregation appears to have given the nighest confrobution-three colored church has been opened in this city, understate pastonal care of feet. Felts Barrotti, a pious little Halian priest, who was sent here by Cardinal Barnaho at the urgent request of Archistop Spading, of Ballimore. He spoke not one word of English when he arrived, but, filled with an ardent desire to serve the colored race, he soon acquired the language and found himself able to minister to the spirmal warrist of his poor parishioners. The church is deflected to biessed Martin de Torres, and Tongto Intended for the particular use of the colored Catholics, in evertheless patrentized by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of and zeal of the white people, altracted by many of the colored Catholics, in evertheless patronties, and the colored Catholics is revertible to the colored Catholics and the colored Catholics and the colored Catholic

labelled "Generals"—meaning of the army.

The first meeting of the Sunday School Tead
Institute was held at the Wealey chapet this
ing, when the Rev. B. Peyton Brown preache
cloquent sermon.

## RELIGIOUS SERVICES ELSEWHERE.

The weather has been inclement to-day, and of

course the attendance upon religious worship has had to suffer. The pulpits of several of the churches have been occupied by members of the Reforme Presbyterian Synod, now in session here. In th Prestylerian Syllod, now in session here. In the First church of that denomination the morning discourse was preached by Rev. Thomas Sproul. D. D., from Philippians iii., 7—"But what things were gain to me those I counted loss for Christ." He dwelt upon the benefits which were to result to the Christian through self-abnegation and Christ." He dweit upon the benefits which were to result to the Christian through self-abnegation and trust in Christ, and which were justification, and that giorification. The afternoon discourse in this church was given by Rev. J. Kennedy, a delegate from the Reformen Presbyterian Synod of Ireland to this Synod. His text was John xvii. 22—"And the giory which Thou gavest me I have given them, that they may be one, even as we are one." He maintained that the glory which Christ communicated to this followers was the true found of union among His members. The following elements of his glory were communicated to them:—His name, His spirit, His mage or moral tikeness, a share in the exercise of His offices, a power to do His work, and, lastly, fellowship in His sufferings. The services in Westminster Reformed Presbyterian church were as follows:—Moraling discourse, by the Rev. W. P. Poliock, of Baltimore, who took his text from Itomans, v., 19—"For as by one man's disobedience of one shall many be made righteous," He set forth the justice and reasonableness of the representative character of Christ towards His people, and this representative of Christ towards His people, and this representative of vicarious principle was in accordance with the laws of nature, with the principle on which men act every day, and with the actual operation of God's moral government. Christ was competent and willing to act the representative of His people, and this representative appointment: so to act. The afternoon discourse was by Rev. J. A. Blake, and in the evening Rev. A. M. Milligan preached of the subject of "The Love of God;" first, as it exists in God; second, as it reasts on its object, and third as it manifess; itself in its acts. In Trinity Methodist church the first quadrennial celebration of the Sunday School Missionary Society was held in the Sunday School Missionary Society was held in the Alternoon. Stirring and effective addresses were delivered by Frank B. Hime, President of the Albany, a lay preacher of the Methodis

Rev. F. B. Wheeler, of the Presbyterian church (New School), Poughkeepste, not coinciding in the opinion that the decoration of soldiers' graves should not occur on the Sabbath, fully approves of the ceremony, and this morning preached an eloquent ser mon appropriate for the occasion, his subject being m." The congregation was a very atten tive and appreciative one. took his text from the 137th Psalm, fifth and sixth verses inclusive-"If I forget thee, O Jerusalem, le my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeru sale'n above my chief joy." Mr. Wheeler com menced by saying that this was the language when Jerusalem was burned by fire. Patriotism is not only instructive in every true heart, but is also a great Christian grace. It ought prominently to also a great Christian grace. It ought prominently to abound in the heart of every American citizen today. The sun shines on no fairer land than this, teeming as it does with multitudinous life, all rallying under one fag. No better men can be found on any soil, making it the grandest nationality the world has ever known. Everywhere, from eastern slope to golden shore, the hum of industry is heard, and the white winged messengers of commerce fit to and fro on occan, lake and river. Love the government, the mildest, strongest, happiest and best that God has ever given to han. To-day is as glorious as at the first, and is enthroned in every living heart. See what we have been writing in the past. Some said our end had come. The wish was lather to the thought—yet to-day we are greater than ever and more glorious. If amid the uncertainties of earth there be aught we can count upon it is the lengthened days and continued glory of a government which has passed through such a trial. We, as the heirs of God, would count ourselves less than Christians, less than men, did we not leave it sacred for generations to come. Mr. wheeler next we believe in it, and her institutions are the hiding places of God, how soon will this latter day's glory send forth its refulgent light, "if I forget thee, o, Jerusalem, let my right hand forget her canning!" Our Jerusalem is this American land. God preserve and God endow it! How good it is to hold in graterul remembrance the men who went down to battle for us in the hour of peril! I grasp their hands once again: I hear once again the sound of their voices. They fought our battles, and the victories came to us over their martyred lives. Some fell in the shock of arms, some will sease, and some were starved. Shall we forget them? Then "let this right hand forget its cumning, and this longue cleave to the roof of the mouth." We will wreath their graves with flowers and teach our children to revere their memory, Remember kindly and lovingly the precious deal. Some were your sons, brothers, hasbands. Tou will not forget the mast sweet. Kiss and the flush of their gleaming eyes. They went out not unaccompaned by a mother's bleasing; the dust of some of them lie tar away; that of others have been brought back to you, as the wild dreams come again. May God bless you for the sacrifices you have made. Let homes be secured and schools be opened that their families may find some compensation for the loss they feel. Let the manned know we have gratitude for them. Thank God, the hurricane of war haccased. The ploughboy sings again in the furrow, the war clouds, freed from the smoke of battle, have passed away, and the nation, one-handed and one-hearted in the works of peace, passes on to cat of the fruits of righteousness, God of our lathers, who brough us up through many wastes and howing widernesses, prote